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and motive of it all was that he had thought that it would become a source of joy and profit, that through it his hope might find its fulfilment.

So Isaiah would interpret the history of his race to mean that into the men of Judah God had put effort and energy, thought and planning, hope and aspiration, and had looked for the fulfilment of his hope in justice and righteousness.

The failure of the vineyard did not change the fact that the planting of it had for its purpose the man's delight. So the failure of the men of Judah did not alter the fact that all God's loving care that had ever been given to his people had for its purpose God's delight, the fulfilment of his hopes.

Take the light of this to the interpretation of *ἐν ἀνθρώποις εὐδοκίας*, and we have the same thing, only that instead of "the men of Judah" we have the broadening of the divine purpose to all mankind. The coming of the Christ has inaugurated that which shall be for the glory of God in the highest and shall bring peace on earth, and this shall be among men; and *men* are they in whom God has invested all, looking to them for the fulfilment of his hopes, the source of his delight, the accomplishment of his highest will.

The age-long failure of men can never alter the fact that the end toward which all God's creative activity has moved, from the beginning even until now, is the fulfilment of God's good will in and through men.

"Glory to God in the highest,

And on earth peace among men—to whom God looks for his good-pleasure."

M. S. FREEMAN

KENT, O.

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#### TWO SUPPOSED HEBRAISMS IN MARK

The language of Mark, the earliest of the gospels, exhibits a remarkable clarity, simplicity, and vigor. Beyond the other Synoptics, too, the expression is in Mark homogeneous and sustained. A few Latin words do indeed occur, but these are outweighed by the Hebraistic elements which have been detected in the language of this gospel. Upon two such so-called Hebraistic elements some new light may be thrown.

The expression, "The time is fulfilled" (*πεπλήρωται*), with which Jesus introduces his preaching (Mark 1:15), is generally regarded as a Hebraism. There is certainly such an expression in Hebrew, but that does not necessarily imply that there was not such an expression in Greek. Indeed, there is reason to believe that the expression was accepted and familiar in non-Palestinian Greek of the first and second centuries. Clement of Rome in his letter to the Corinthians, written about 95 A. D., employs the phrase

twice in his famous chapter on the phoenix: "When the time was fulfilled" (πληρωθέντος τοῦ χρόνου), 25:2; and, "When the five-hundredth year was fulfilled" (πεντακοσιοστοῦ εἰσὺς πεπληρωμένου), 25:5. Clement wrote in Rome, far beyond the probable limits of direct Hebraistic influence; and while he undoubtedly knew and used the Septuagint, it is noteworthy that in the passage in which this expression occurs he is presumably farthest from its influence, since he is relating a purely pagan legend.

Clement is thus an early witness for the expression, even if his liability to Septuagint influence reduces the weight of his evidence. No such deduction can be made, however, in the case of our second testimony, which comes from the Fayûm in Egypt, and belongs to the time of Hadrian. In a Fayûm lease of land, written in 131 A. D., and preserved on papyrus, occur the words, "The time of the lease expired" (ὁ χρόνος τῆς μισθώσεως ἐπληρώθη). Nor is there any evidence of Jewish influence in the document. These instances strongly suggest that, whatever may have been the origin of the expression, it was accepted and widely current among Greeks of the first and early second centuries, and cannot therefore be appealed to as part of direct Hebraistic influence in Mark.

The Feeding of the Five Thousand contains two curious expressions which are usually reckoned among the Hebraisms of Mark 6:39, "And he commanded them that all should sit down by companies (συμπόσια συμπόσια) upon the green grass. 40, And they sat down in ranks (πρᾶσιαι πρᾶσιαι), by hundreds and by fifties." The classical precedents collected by the grammarians for this usage are all numeral, and serve well enough as parallels for the "two by two" (δύο δύο) of Mark 6:7, but do not quite correspond with these expressions in Mark 6:39, 40. These have a precise parallel, however, in the *Shepherd* of Hermas: "They came by ranks (τάγματα τάγματα) and gave the rods to the shepherd" (Similitudes 8:2:8). The same expression occurs again (Sim. 8:4:2) in the text of Gebhardt, though not in that of Funk. The *Shepherd* is the work of a Roman Christian of the first half of the second century, and shows little trace of literary indebtedness, containing scarcely a quotation that can be identified, even from the Septuagint. The idiom exhibited by Mark and Hermas thus belongs, like the expression previously discussed, to the general Greek speech which in the first and second centuries prevailed in practical uniformity throughout the larger part of of the Roman world.

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